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Prabuddha Bharata

OR

AWAKENED INDIA

ADVAITA ASHRAMA
MAYAVATI, HIMALAYAS

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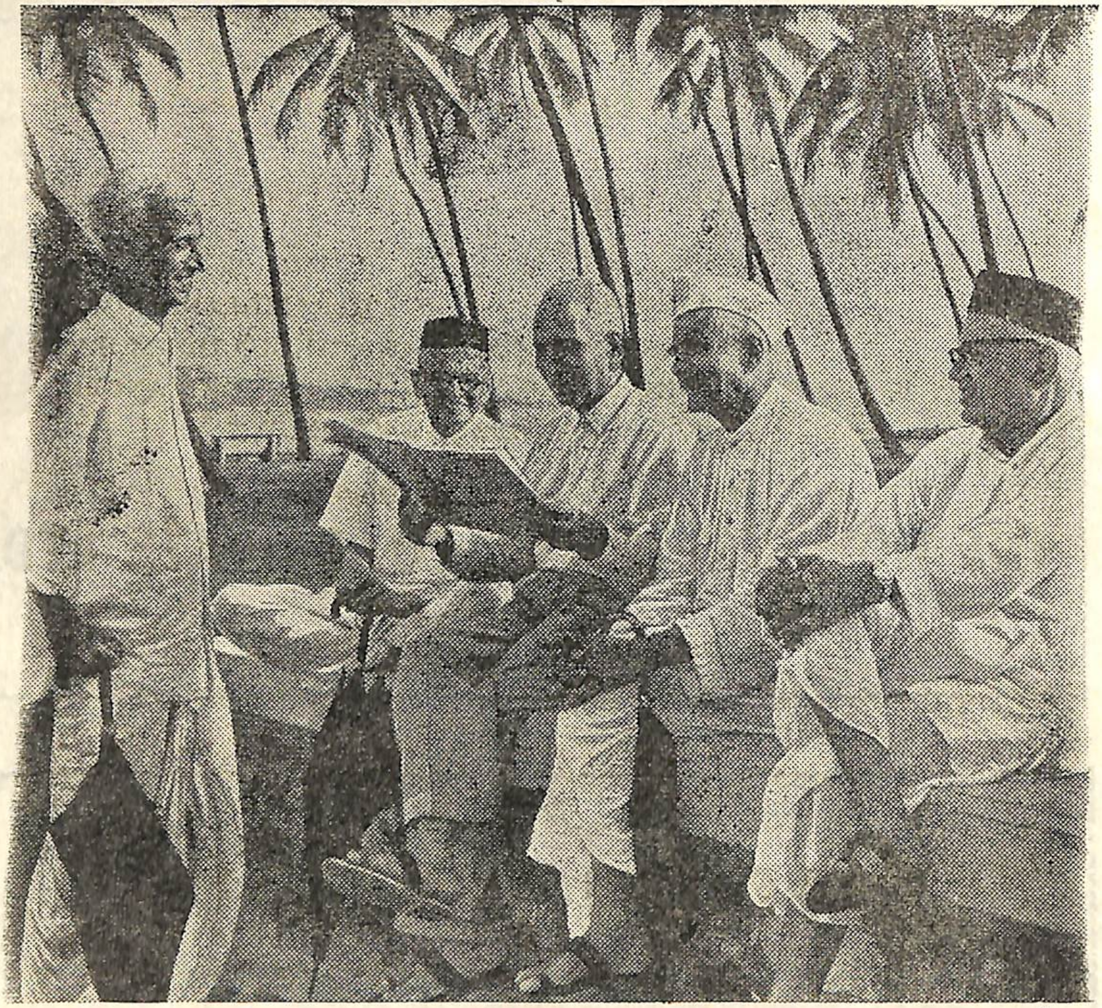
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Prabuddha Bharata

VOL. LXXV MAY 1970 No. 5

Arise! Awake! And stop not till the Goal is reached.

THE UNIVERSAL CALL OF RELIGIONS

The Self which is free from sin, free from old age, free from death, free from grief, free from hunger and thirst, whose desires come true, and whose thoughts come true—That it is which should be searched out, That it is which one should desire to understand. He who has known this Self and understood It obtains all the worlds and all desires.

Chāndogya Upaniṣad 8.7.1

Only the perfect man can transcend the limits of the human,
 and yet not withdraw from the world;
can live in accord with mankind,
 and yet suffer no injury himself.

Kwang Tze 26.8

Whoso is deep in wisdom and intelligence,
Who with skill can discern the right and the wrong,
Who hath attained the highest goal:
Him I deem a first-class person.

Dhammapada 403

You must become perfect,
 even as your Heavenly Father is perfect.

Matthew 5.48

Whosoever desireth excellence—
Unto God doth all excellence belong.
Unto Him ascendeth the good speech.
And the righteous work will He exalt.

Koran 35.11

ONWARD FOR EVER!

No book ever created God, but God inspired all the great books. And no book ever created a soul. We must never forget that. The end of all religions is the realizing of God in the soul. That is the one universal religion. If there is one universal truth in all religions, I place it here—in realizing God. Ideals and methods may differ, but that is the central point. . . . There is that beyond all books, beyond all creeds, beyond the vanities of this world, and it is the realization of God within yourself. A man may believe in all the churches in the world, he may carry in his head all the sacred books ever written, he may baptize himself in all the rivers of the earth, still, if he has no perception of God, I would class him with the rankest atheist. And a man may have never entered a church or a mosque, nor performed any ceremony, but if he feels God within himself and is thereby lifted above the vanities of the world, that man is a holy man, a saint, call him what you will. As soon as a man stands up and says he is right or his church is right, and all others are wrong, he is himself all wrong. He does not know that upon the proof of all the others depends the proof of his own. Love and charity for the whole human race, that is the test of true religiousness. . . . .

Vivekananda

SITA, THE POWER AND THE GLORY

A nation which has remained the slave of others for a thousand years, of what power and glory can it really boast? A people who cannot even feed itself properly for mere physical sustenance, what can be said of its power and glory? Yet through all her travail and ignominy, India always had one power and one glory the like of which no other nation had—and that is Sītā.

Sītā represents that kind of a power which stays with us through the rise and fall of empires, through the coming and going of civilizations, through the millennial changes that overtake even the physical nature of the world. Sītā symbolizes that kind of glory which blazes despite the debris of time and history, like the unquenchable golden flame ever leaping heavenward from the sacrificial altar.

It is beneficial and uplifting for everyone to sing the glories of Sītā. We shall do so here in the language of one of the greatest sons of India, Swami Vivekananda. In his inspiring orations, Vivekananda said:

> 'Sītā is the name in India for everything that is good, pure and holy.'[1] 'Sītā is the very type of the true Indian woman, for all the Indian ideals of a perfected woman have grown out of that one life of Sītā; and here she stands these thousands of years, commanding the worship of every man, woman and child, through the length and breadth of the land of Āryāvarta. There she will always be, this glorious Sītā, purer than purity itself, all patience and all suffering. She who suffered that life of suffering without a murmur, she the ever-chaste, ever-pure wife, she the ideal of the people, the ideal of gods, the great Sītā, our national God she must always remain. ... All our mythology may vanish, even our Vedas may depart, and our Sanskrit language may vanish for ever, but so long as there will be five Hindus living here, even if only speaking

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1 *Complete Works of Swami Vivekananda*, Advaita Ashrama, Calcutta, Vol. IV (1963), p. 76.

here in the forest let us be like sages and observe *dharma.*'

Rāma did not agree with her but he deeply appreciated the sublimity of her sentiments, commending Sītā on her sweet and appropriate words. He replied :

'Warriors bear arms so that there may be no cry from the helpless ; and these sages have taken refuge in me. They are in distress, being devoured by demons ; and I promised to help them. I would give up my life, or you or Lakṣmaṇa, rather than break my word to these brahmins. Even if I had not been asked, I should have protected them ; and all the more so when I have been requested and have promised. You have, however, told me this in love and I am glad you spoke like that. It befits you and your pedigree, and shows you a true companion to me in the discharge of my duties.'

While not agreeing with Sītā's views that he should discard weapons, Rāma said that she was indeed speaking like his true *saha-dharmiṇī,* and this made her dearer to him than life. This mutuality of Rāma and Sītā in revealing the dimensions, the rough terrain, the dreamy tenderness, the delicate nuances of *satya-dharma* (true *dharma*), is a fascinating study.

Religion has to be a sword and a thunderbolt once in a while. It cannot always be a flower garland and a flute. But the two together make true religion. Many a time in man's history this mistake has been made—of having a sword only and not a flute at all, or having a flute only and not a sword at all.

It takes both Rāma and Sītā to make true religion. Neither only Rāma nor only Sītā will do. In fact there never was only Rāma or only Sītā as exclusive self-sufficient entities. We cannot even conceive of it. It was always Rāma and Sītā, or rather Sītā-Rāma.

This divine coalescence was one of the most significant developments in the evolution of *satya-dharma* (the true *dharma*) in India. The power that was Rāma was manifested, contained, and mellowed in and through the power that was Sītā. Otherwise the world would not have been able to stand it.

What Akaṁpana said to Rāvaṇa, when reporting the slaughter of 14,000 *rākṣasas* (demons) at Janasthāna, was very true. He said : 'Be assured, Rāvaṇa, that you will never vanquish Rāma in open battle. All the gods and demons put together cannot subdue him. He can bring down the heavens, lift up the earth, flood it, destroy creation and bring it into being again. I shall therefore tell you the sole means to adopt against him. Rāma has a gem of a woman as wife—Sītā, in the flower of youth. Carry off Rāma's wife: separated from her, he will not survive.'

Akaṁpana spoke more truly, perhaps, than he knew. Separated from Sītā, Rāma would have surely died. If Rāma has not died up to this day it is because there was no power on earth that could separate them. The abduction of Sītā by Rāvaṇa, only meant a more real induction of Sītā in Rāma, and Rāma in Sītā. Separated, they lived a more united and enhanced existence. Hills, rivers, the ocean itself, all the magic and might of Rāvaṇa's superhuman powers, were swallowed up under the impact of that dynamic unity, which the simple-hearted devotee chants as 'Jai Sītārām'—'Glory to Sītārāma'.

In fact, going deeper, Sītā is not the female principle, Rāma is not the male principle. Sītā is Rāma's own principle and Rāma is Sītā's own principle, though physiologically they are male and female.

The Svarṇa-Sītā (golden Sītā) which Rāma kept with him after abandoning the Sītā known to the world, symbolizes for our minds the indivisibility of that unitary principle. It was a sublime ratification of

the declaration which Rāma once made: 'I would give up my own life, or you or Lakṣmaṇa, rather than break my word to the brahmins.' In other words, the demand of *dharma* was absolute for Rāma.

RAVANA BE BLESSED!

We all know the story of how Sītā was abducted to Laṅka by Rāvaṇa. At this distance of time we should be able to say a good word for Rāvaṇa. We owe him homage. He has indeed been our great benefactor. Had he not abducted Sītā, what a dire disaster would have happened! But for the abduction, Sītā would have been merely the sweet wife of somebody and never the Sītā we know. Rāvaṇa put Sītā in a crucible, and what came out of that crucible was gold, while he himself became a handful of dross. It was with that gold that Rāma made Svarṇa-Sītā.

Without suffering how could there have been Sītā ? It was suffering that made Sītā. So, blessed be Rāvaṇa for having been instrumental in giving us Sītā! It was in Laṅka that Sītā proved her power. So, blessed be Laṅka! She was a messenger to our flaming faith in the power of flaming purity. She was proof positive of the *śakti* (power) that purity is, that chastity is.

So fragile, yet so indestructible ; surrounded by dark faces, yet sparkling like a gem ; terrorized yet invincible ; weeping yet emitting sparks ; a prisoner in body, yet unbound of soul—Sītā is that immortal entity which eternally grows in our consciousness. She is not one who can be framed as a picture ; she is the spirit unbound, which baffles all framing.

(*To be concluded*)

LETTERS OF A SAINT

The Lord My Refuge

Kankhal
27.9.1913

Dear—,

Very glad to receive your letter of 4th Aswin. I am also happy to know that you are now in better health. How do you like the idea of doing a little exercise to remove the weakness ? I think you will find good results. There is a possibility of getting strength, if you practise regularly a little free-hand exercise in the morning and evening.

What have you written about the attainment of Hari and Kali ? I know nothing of that. But I guess that (in this case) it is something like possession by a god or demigod. Their predictions (i.e. of these gods etc.) are not always accurate ; but sometimes they speak wonderful things. I have heard many times about it but have never experienced it. What is the use of believing in all those hobgoblins ? Faith in God is the main thing. I am happy to learn that you enjoyed my writing on the essence of the *Gītā*. The idea of the *śloka* (*Yat karoṣi yat aśnāsi* etc.[1]) which you have written about, is something like that. One idea is : to think of oneself as an instrument and God as the agent. Another idea is also there : He has become everything ; and residing inside every being He Himself is playing all those various games. Like this, there are so many explanations. But to cultivate any one of these dispositions, the effacement of this puny 'I' is absolutely necessary. Know it for certain that this petty ego is the root cause of all trouble and ignorance.

Self-surrender means : to practise contentment by cherishing such a noble idea as 'Wherever He keeps me and whatever He does are for my good ;' to unify one's will with the will of God ; and to practise the idea of even-mindedness in happiness and sorrow, gain and loss, etc. What more shall I say ? One can surrender himself completely only after liberation. Before that one will have to practise it repeatedly. Complete self-surrender to God is liberation. If a man practises this idea sincerely and whole-heartedly, he gets liberation by His grace.

About liberation, of which you have written, Sri Ramakrishna used to say : 'A housewife at first does all sorts of toilsome work ; but when she becomes pregnant her mother-in-law gradually curtails her (daughter-in-law's) work and does not allow her to do more. At last, when she brings forth a baby, she is released from all work. Her only work then is to stay with the baby and nurse him. At that time the mother enjoys a blissful state—the happiness of the baby becomes her happiness.' Now pregnancy means establishing God in the inner recess of heart and delivery means God-realization. There is another idea, that is, to stay as a beggar awaiting His grace. God's grace dawns upon a sincere soul : it is inevitable. Sri Ramakrishna used to illustrate this idea

in a parable of a kitten. It neither wishes nor exerts itself independently; wherever its mother keeps it, it remains there. Perfection in any one of these *sādhanās*—that is necessary. He is omniscient. He knows each and all. 'Like thought, like success'—this is the inevitable law.

My love to you and all.

Yours etc.
SRI TURIYANANDA

THE BUDDHA AND THE BARBER

The Blessed One passed by my house,
my house—the Barber's!

I ran, but He turned and awaited me.
Awaited *me*—the Barber!

I said, 'May I speak, O Lord, with Thee ?'
And He said, 'Yes!'
'Yes!' to *me*—the Barber!

And I said, 'Is Nirvāṇa for such as I ?'
And He said, 'Yes!'
Even for *me*—the Barber!

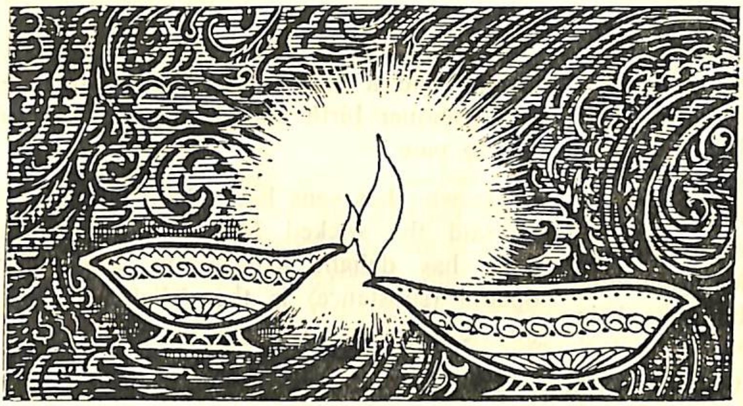
And I said, 'May I follow after Thee ?'
And He said, 'Oh yes!'
Even I—the Barber!

And I said, 'May I stay, O Lord, near Thee ?'
And He said, 'Thou mayest!'
Even to *me*—the poor Barber!

—From *The Master As I Saw Him*
by Sister Nivedita

---

[1] 'Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest away, whatever austerity thou practisest, O son of Kunti, do that as an offering unto Me.'—*Gītā*, IX. 27.



ILLUMINATING DIALOGUES FROM INDIAN LORE

DHANIYA AND BUDDHA

A dialogue between the rich herdsman Dhaniya and Buddha, the one rejoicing in his worldly security and the other in his religious conviction.

'I have boiled (my) rice, I have milked (my cows),'—so said the herdsman Dhaniya,— 'I am living together with my fellows near the banks of the Mahi (river), (my) house is covered, the fire is kindled : therefore, if thou like, rain, O sky!'

'I am free from anger, free from stubbornness,'—so said Bhagavat,—'I am abiding for one night near the banks of the Mahi (river), my house is uncovered, the fire (of passions) is extinguished: therefore, if thou like, rain, O sky!'

'Gad-flies are not to be found (with me),'—so said the herdsman Dhaniya,—'in meadows abounding with grass the cows are roaming, and they can endure rain when it comes : therefore, if thou like, rain, O sky!'

'(By me) is made a well-constructed raft,' so said Bhagavat,—'I have passed over (to Nibbana), I have reached the further bank, having overcome the torrent (of passions); there is no (further) use for a raft : therefore, if thou like, rain, O sky!'

'My wife is obedient, not wanton,' so said the herdsman Dhaniya,—'for a long time she has been living together (with me), she is winning, and I hear nothing wicked of her : therefore, if thou like, rain, O sky!'

'My mind is obedient, delivered (from all worldliness),'—so said Bhagavat,—'it has for a long time been highly cultivated and well-subdued, there is no longer anything wicked in me : therefore, if thou like, rain, O sky!'

'I support myself by my own earnings,'—so said the herdsman Dhaniya,—'and my children are (all) about me, healthy ; I hear nothing wicked of them : therefore, if thou like, rain, O sky!'

'I am no one's servant,'—so said Bhagavat,—'with what I have gained I wander about in all the world, there is no need (for me) to serve : therefore, if thou like, rain, O sky!'

'I have cows, I have calves,'—so said the herdsman Dhaniya,—'I have cows in calf and heifers, and I have also a bull as lord over the cows : therefore, if thou like, rain, O sky!'

'I have no cows, I have no calves,'—so said Bhagavat,—'I have no cows in calf and no heifers, and I have no bull as a lord over the cows : therefore, if thou like, rain, O sky!'

'The stakes are driven in, and cannot be

shaken,'—so said the herdsman Dhaniya,—'the ropes are made of munga grass, new and well-made, the cows will not be able to break them : therefore, if thou like, rain, O sky!'

'Having, like a bull, rent the bonds; having, like an elephant, broken through the galukkhi creeper, I shall not again enter into a womb : therefore, if thou like, rain, O sky!'

Then at once a shower poured down, filling both sea and land. Hearing the sky raining, Dhaniya spoke thus :

'No small gain indeed (has accrued) to us since we have seen Bhagavat; we take refuge in thee, O (thou who art) endowed with the eye (of wisdom); be thou our master, O great Muni!'

'Both my wife and myself are obedient; (if) we lead a holy life before Sugata, we shall conquer birth and death, and put an end to pain.'

'He who has sons has delight in sons,'—so said the wicked Mara,—'he who has cows has delight likewise in cows; for upadhi (substance) is the delight of man, but he who has no upadhi has no delight.'

'He who has sons has care with (his) sons,'—so said Bhagavat,—'he who has cows has likewise care with (his) cows; for upadhi (is the cause of) people's cares, but he who has no upadhi has no care.'

Source; 'Dhaniyasutta' in *The Sutta Nipata*

THE VISIONS OF ISAIAH

RABBI ASHER BLOCK

Of all the prophets of Israel—second perhaps only to Moses—the prophet Isaiah has the most universal appeal. He is a central figure, not only among Jews, but among Christians as well. In glancing through the New Testament, one finds that verses from the Book of Isaiah are quoted no less than about seventy times. And not only among religionists, but within the secular world also, the echoes of his teachings abound. When, for example, an appropriate inscription was sought to signalize the headquarters of the United Nations, the choice fell upon this master teacher. 'And they shall beat their swords into plough-shares and their spears into pruning hooks. Nation shall not lift up sword against nation, and men shall learn war no more.'

Just a while back—to cite another typical illustration—there was a feature article in the *New York Times* Magazine, on a prominent civil rights leader. He was quoted as saying: 'In times of confusion I go back and read the Jewish prophets, fundamentally Isaiah and Jeremiah. They have taught me to be against injustice wherever it is, and first of all in myself... Remember that the issue never was, and never can be, simply a problem of Jew and gentile, or black and white. The problem is man's inhumanity to man...'

Even in ordinary conversation, and even among people who may never have read (or even heard) of this prophet, phrases are commonly used which hark back to his utterances, such as : 'Clearing a way in the wilderness'; '(People say :) Come not near me, for I am holier than thou'; '(They say:) Eat and drink, for tomorrow we die'; 'There is no peace for the wicked'. In all, there are but sixty-six chapters that have come down to us under Isaiah's name, yet so much wisdom and spirit are compressed into them that one could go on and on simply quoting outstanding selections.

In Isaiah we find great strength, great truth and great joy. One might imagine that he lived a life of ease and comfort, but this was hardly the case. His day was a day of great turmoil and crisis, and he was in the midst of it. His land and people were divided between north and south—Ephraim and Judah—and two great powers, Assyria and Egypt, were raging about them, vying for world domination. The people of Israel, in this situation, seemed highly expendable—only pawns in the power struggle. The kings of both north and south were desperately seeking this alliance or that, to escape the impending danger.

The only tower of strength was the prophet Isaiah. Somehow he was able to rise above these fears and agitations. Somehow, amidst all the darkness, he was able to see Light; amidst all the divisions, Harmony; amidst all the uncertainties, Permanence. These were the 'visions' that he saw, and because of these he was able to declare: 'Behold, God is my salvation. I will trust, and will not be afraid, for God the Eternal is my strength and song.' And he called upon others: 'With joy draw ye water out of the wells of salvation.... Give thanks to the Lord; proclaim His Name' (12: 2-4).

ATTRIBUTES OF GOD

In the book which goes by his name, there are three direct references to visions that Isaiah saw. Each seems to stress one of the three great attributes or essences of God.

In chapter 1, the stress is upon spirituality. 'To what purpose is the multitude of your sacrifices unto me ? saith the Lord.

I am full of the burnt offerings of rams, and the fat of fed beasts. ... When ye come to appear before Me, who hath required this from your hand ? ... Behold, your hands are full of blood. Wash you, make you clean, put away the evil of your doings from before mine eyes. ... Seek justice, relieve the oppressed, judge the fatherless, plead for the widow.'

There is a similar passage toward the end of the Book (chapter 58), which has become quite famous in Jewish tradition, since it is a central reading in the synagogue, on Yom Kippur, the Day of Atonement, '(The people say:) Wherefore have we fasted, and Thou (O Lord) seest not ? Wherefore have we afflicted our soul, and Thou takest no knowledge ? Behold (comes God's answer), in the day of your fast ye pursue your business. Behold, ye fast for strife and contention, and to smite with the fist of wickedness. ... Is not this the fast that I have chosen? To loose the fetters of wickedness and to let the oppressed go free? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house ? ... Then shall thy light break forth as the morning, and thy healing shall spring forth speedily. Then shalt thou call, and the Lord will answer; then, when thou shalt cry, He will say: Here I am.' How powerfully the prophet contrasts the merely physical and the merely ritualistic elements with the ethical and spiritual demands of religion !

The second vision comes to us in the 2nd chapter, and it is one of majestic universality. 'It shall come to pass in the end of days, that the mountain of the Lord's house shall be established as the top of the mountains. And all nations shall flow unto it. And they shall say : Come ye, and let us go up to the mountain of the Lord.' (Then follows that beautiful idealization of world peace that we referred to at the start.)

This universal note is later struck many times in a variety of ways. 'It shall come to pass that from new moon to new moon, and from sabbath to sabbath, all flesh shall come to worship before Me, saith the Lord.' (66:23). 'I will gather the nations of every tongue, and they shall come and see My glory' (66:18). 'Open the gates that all, keeping faithfulness, may enter' (26:2). In the latter instance, the Talmud commentary makes the meaning explicit. 'It does not say: Open the gates, that priests or Levites or Israelites may enter, but open the gates that any righteous people may enter.'

In some chapters, the universality is expanded to embrace all God's creatures. 'The wolf shall dwell with the lamb, and the leopard shall lie down with the kid...and a little child shall lead them.' (11:6). 'The lion shall eat straw like the ox; and dust shall be the serpent's food. None shall hurt nor destroy in all My holy mountain, saith the Lord.' (65:25).

The third vision (Chapter 6) is the most breathtaking of all. 'In the year that king Uzziha died, I saw the Lord sitting upon a lofty throne, and his train filled the Temple. Above him stood the seraphim—each with six wings. ... And one called unto another, and said: "Holy, Holy, Holy is the Lord of Hosts; the whole earth is full of His glory." Then the foundations of the thresholds shook, and the house began to fill with smoke. And I said: "Woe is me, I am undone. For I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, and mine eyes have seen the King, the Lord of Hosts." Then flew unto me one of the seraphim, and in his hand was a glowing coal that he had taken with tongs from off the altar. And he touched my mouth with it, and said: "Lo, this hath touched thy lips, and all thine iniquity is taken away." And I heard the voice of the Lord, saying: "Whom shall

I send, and who will go for us?" Then I said: "Here am I, send me."'

Thereupon Isaiah is commissioned by God to bring to the people the message of 'return and be healed'. He is cautioned that the 'heart of this people is fat, their ears heavy, and their eyes shut', and that it may be difficult to reach them; that first they may have to experience trouble and exile. But he is also assured that 'the holy seed' will remain; that a remnant will return, even as the stock of a tree remains firm though the leaves are cast off.

In this highest of his visions, there are three symbolisms which represent three major religious ideas, and these are almost always present in the lives of the great prophets. First, there is the element of light. We are told that the whole Temple was filled with a blazing fire, as it were. The message that comes forth is the Universal Presence of God. We find this also in the first vision of Moses. A bush seemed aflame, but it was not ordinary fire, for the bush was not consumed. Likewise, in the prophet Ezekiel's vision, part of the opening description is: There were flashes of fire, with a radiance round about the colour of amber. This element of Light is the element of Universal Knowledge or Enlightenment.

The next element is the element of spiritual purification or liberation. One of the glowing coals touched Isaiah's lips, and he felt himself cleansed, with all the effects of his past misdeeds removed. Naturally, with such purification, there comes a sense of joy, and fearlessness, and strength—the kind of strength necessary to go out, not only to preach but to represent the ideal of purity in an impure world. It was the same in the case of Moses. After his vision, he was ready to assume his mission of liberating the enslaved. It was also the same in the case of Jeremiah. There his testimony is: 'The Lord put forth His hand and touched my mouth; and the Lord said: "Behold, I have put My words in your mouth. See, I have set thee over the nations and over the kingdoms, to root out and to pull down .... to build and to plant."'

But these two elements alone—wonderful as they are—would not suffice. There are many persons who have flashes of insight and inspiration as to the Universal Presence of God; and they may even have an uplifting experience of devotion and resolution, but, ordinarily, these feelings do not last. There is little endurance in the experience. In other words, they may have glimpsed God's attributes of universality and spirituality, but have not known His Eternity. Thus the final truth in this vision pertains to the 'holy seed' that does remain, even as the stock of a tree survives all the vicissitudes of its leaves and branches.

It is interesting that symbolism of a tree has been used in various mystical traditions to contrast the impermanent with the Permanent. Brother Lawrence, in *The Practice of the Presence of God* tells that when he once saw, in the winter, a tree stripped of its leaves, and considered that there yet was life within it which would soon show itself, he received a high view of the providence and power of God; and (he states) that this view perfectly set him loose from the world, and kindled in him an intense love for God. What is most instructive about this testimony is that it was uttered more than forty years after the experience, and that throughout those years, his love for God had remained firm and unshaken. Similarly, we find in the *Bhagavad-Gītā,* the metaphor of a tree, whose invisible roots are above, and whose branches spread everywhere below, fed by the senses and the things of this world. What we must learn to do is to sharpen a weapon of non-attachment and cut through the maze of branches, and then take refuge in the root and source of our Being, which is Eternal and Unchanging.

Thus, in the three central visions of Isaiah—and particularly in the third—the major thrusts of his teaching are set forth. Later these are elaborated upon in various forms and in greater detail.

Before we proceed with an examination of these details, it should be mentioned that there is a difference of opinion between traditionalists and modern scholars, as to whether the Isaiah teachings (which are now in our possession) came from the lips and the pen of one person, or more than one. Most of the evidence seems to point to at least two Isaiahs, one that lived and preached toward the end of the 8th century B.C. in southern Judah (at about the time of the decline and fall of the northern kingdom), and another that lived and preached in the latter part of the 6th century B.C., during the days of the Babylonian Exile. However, the Tradition seems fundamentally correct in having preserved only one book by this name, because the basic content is one and the same, and that should be our major interest.

The Three Major Themes

The heading of the Book reads : 'The vision of Isaiah' which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. It sounds almost like the date-line of a journalist who is about to give a political analysis of some current happening. But the very next sentence utterly dispels any such impression. 'Hear, O heavens, and give ear, O earth, for the Lord hath spoken ! ' There is surely nothing parochial, or political, or merely temporal about that. And this, in fact, is the very significance of the method and approach of the Prophet. Rooted in the life of his people, he branches out to all mankind. His starting-point is political ; his conclusion is spiritual. Speaking ostensibly for his own day, his message is for all time.

A well-recognized traditional translation and commentary to the Book of Isaiah interprets the Thrice Holy (found in his third vision) to represent three forms of Holiness : (1) a 'heavenly' or spiritual Holiness ; (2) a Holiness that is universal, 'throughout the earth', and (3) a Holiness that is eternal, 'forever and ever'. We have already indicated this threefold pattern as found in the opening chapters of the Book. As we study the writings of Isaiah further, we find this corroborated in many ways, for these are the three major themes that recur again and again, like the motifs of a great symphony. There are two kinds of existence, Isaiah declares. There is that which is temporal, and that which is eternal. There are two kinds of knowledge : that which is limited, and that which is all-embracing. And there are two kinds of joy and fulfilment : the physical, which is only superficial ; and the spiritual, which is deep and abiding. Thus we have a formulation of Jewish faith and doctrine which is remarkably akin to that of Eastern or Vedantic philosophy, which speaks of God or Ultimate Reality as *Sat-Chit-Ananda* : Existence, Knowledge, and Bliss Absolute.

It is this perception and grasp of the Permanent, or the Absolute, that distinguishes the Prophet or Man of God from even the best of teachers, preachers, and men of affairs. There are many commentators on the Bible that assume they are bestowing the highest praise on a prophet when they refer to him as a superb statesman, a brilliant philosopher, and an eloquent, poetic preacher. Especially has this been done in the case of Isaiah, for he was so outstanding even among prophets. And yet, though it is certainly true that he was all these things, he was in actuality vastly more than these.

Consider his statesmanship, for example.

Isaiah was not just a fine diplomat; he was a true lover of mankind. He saw all people as children of God, and therefore he was able to rise above nationalism and above politics, as these are commonly understood. The great and overriding political issue of his day was whether the kingdom of Judah should align itself with Egypt or with Assyria. Isaiah utterly refused to enter the debate on that level. He began to utter preachments and prophecies not only with regard to Judah and Jerusalem, but with regard to Babylonia, Moab, Damascus, Egypt, Arabia, Tyre, and so on. He quoted God as saying to him: 'It is too light a thing that thou shouldst be My servant merely to raise up the tribes of Jacob, and to restore the offspring of Israel; I also appoint thee to bring light to the nations, that My salvation may be unto the end of the earth' (49 : 6).

Specifically, with regard to the Great Debate that was then raging, he completely transcended the popular points of reference, and tried to visualize an ideal future—through the eye of God, as it were. 'In a future day, the Egyptians shall also know the Lord, and shall worship with sacrifice and offering.... In that day, there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall worship with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth, inasmuch as the Lord hath blessed them saying: "Blessed be Egypt My people; and Assyria, the work of My hands; and Israel, Mine inheritance"' (19 : 21-25). Just imagine this kind of pronouncement! In our day, it would be tantamount to an American preacher, in a time of great East-West tension and warlike frenzy, declaring in God's Name: 'Blessed be the Russians, My people, and China, the work of My hands, and America, mine inheritance.'

To be sure, Isaiah has special things to say about Israel, and Jerusalem and Zion. After all, this was his environment and immediate frame of reference. He was Jewish and his listeners were Jewish. This much was perfectly natural, and almost inevitable. Moreover, because of a long and sacred past, his people, he felt, had a special responsibility and special role to play in history. So he pleads: 'Hearken to me, ye that would follow after righteousness and seek the Lord; look back unto the rock whence ye were hewn.... look unto Abraham your father and unto Sarah that bore you' (51 : 1, 2). For him Jerusalem was not just another city; it was 'the faithful city', it was the 'city of holiness', the city from which the word of the Lord was to go forth.

But what is truly amazing is that he continually goes out of his way to point out that God does not play favourites among His children. His message is: Israel will be saved, Zion will be redeemed—to the extent that they turn earnestly to God. But, by the same token, anyone who turns earnestly to God will be saved and redeemed. And, also by the same token, if Israel rejects God, Israel will suffer the same fate as anyone else. At the hands of Isaiah, the very terms Israel and Zion become almost universalized terms, designating essentially all worshippers of God. Mark this passage: 'Turn unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else.... Unto Me every knee shall bow, every tongue pledge homage. Only in the Lord is victory and strength.... In the Lord shall all the seed of Israel be victorious and glorified' (45: 22-25). And in one of the most ringing and pointed passages of all, Isaiah asserts, 'Let not the foreigner, who hath joined himself to the Lord, say: Surely the Lord will separate me from His people. For foreign-

ers, too, who serve the Lord and love His Name, will I bring to My holy mountain and make joyful in My house of prayer. Their offerings shall be acceptable on Mine altar. For My house shall be called a house of prayer for all peoples' (56 : 3-7).

Now, this first element in the prophetic teaching—the element of universality—though perhaps revolutionary in Isaiah's day, is relatively easy for people to grasp nowadays. For it is basically an intellectual matter. Even scientists and philosophers, who do not consider themselves religious, will acknowledge the ultimate unity of existence. All scientific laws point in that direction. This is, after all, a *universe* and not a *multiverse*. Also with regard to human relations, it has become acceptable in our day (at least in thoughtful and liberal circles) to concede that this should be 'one world'—beyond chauvinism, beyond racialism, beyond religious dogmatism. And I suspect that it is in this sense that civil rights leaders and proponents of social reform gladly endorse the principles of the Hebrew prophets.

But if this is all they endorse, they miss two-thirds of the Teaching. For the Prophet speaks not only of God as Universal, he also speaks of God as Spiritual and as Eternal. It is when we move on to these second and third dimensions of Divine Reality, that our resistance sets in.

To say that God is Spiritual, implies that we must spiritualize our lives, if we want to consider ourselves true children of God. This means transformation of character. This means purification of heart. This means more than just a logical or academic agreement in principle; it means the commitment of 'Here am I, send me.'

And, even on this level, some may be motivated to undertake commitment for a time. For a while there may be a spirit of enthusiasm, the excitement of spiritual novelty. But then comes the highest demand: God is Eternal! To affirm that Eternity is our God, means that we must strive somehow to realize immortality within ourselves, and that means that we must constantly differentiate between our surface body-existence and our deep Inner Spirit. Isaiah comes back to these themes, again and again. For herein is the ultimate challenge of religious life.

* * *

What are some of the things that the Spirituality of God demands of us? As we scan through Isaiah's teachings, we find that he is quite specific in this matter.

1. *No reliance upon military might.* 'Woe unto them that go down to Egypt for help, and rely upon horses and trust in chariots . . . but do not seek the Lord. For the Egyptians are men and not God, and their horses flesh, not spirit. So when the Lord stretches out His hand, the helper and the helped shall perish together' (31 : 1).

2. *No reliance upon wealth.* 'Thus saith the Lord (to the captive daughter of Zion): "Ye were sold without a price, and not with money shall ye be redeemed"' (52 : 3).

3. *No reliance upon progeny* (either in a personal or ethnic sense). 'Let not the childless man say: Alas, I am a fruitless tree. For thus saith the Lord concerning the childless that keep My sabbaths, and choose the things I approve, and hold fast to My covenant: "Theirs is a monument within My Temple nobler than any sons or daughters. I will give them an everlasting memorial that shall never be destroyed"' (56 : 3-5). 'And thou, childless woman, thou that didst not bear, sing aloud! For more are the children of the solitary than the children of the wedded, saith the Lord' (54 : 1).

4. *No reliance upon worldly pleasures.* 'Hear this, thou that art given to pleasures, that sittest unconcerned, and sayest in thy heart: "I am, and there is none else beside

me." ... Yea, despite the abundance of thine enchantments, evil shall come upon thee, and thou shalt not know how to charm it away' (47 : 8-11).

5. *No reliance upon luck and fortune.* 'Let now the astrologers, the star-gazers, the monthly prognosticators stand up and save thee from the things that shall come. Behold, they shall be as stubble before a flame. They shall not be able to deliver even themselves' (47 : 13, 14).

6. *No reliance upon the products of our own hands.* 'The land is full of idols, ... that which human fingers have made. Therefore the Lord of hosts hath His day upon all that is proud and haughty—upon every lofty tower, upon every fortified wall, upon all the ships of Tarshish, upon all the pleasant imagery. The Lord alone shall be exalted in that day' (2 : 15).

7. And, finally, *no reliance upon our own unaided efforts to save the world.* 'I am the Lord, and there is none else. Beside me there is no God. I have given thee strength, though thou hast not known Me. I form the light, and create darkness ; I make peace and create evil ; I am the Lord that doeth all these things. Therefore, woe unto him that contends against his Maker. Shall the clay say unto him that fashioneth it : What doest thou ?' (45 : 7, 9).

COMPASSIONATE SERVANTS OF GOD

The above is indeed strong doctrine. It is a difficult spiritual demand, calling for the complete subordination of our own egos to the will of God. But there is no alternative, according to the Prophet, for God alone is the Real, the Eternal.

'Hark ! (the Prophet cries out) One calleth "Proclaim!" And I ask, "What shall I proclaim ?" Proclaim this : "All flesh is grass, and all its glory is as the flower of the field. The grass withereth ; the flower fadeth ; because the breath of the Lord bloweth upon it. Unquestionably —the people is like grass ! The grass withereth ; the flower fadeth ; only the word of our God stands for ever" ' (40 : 6-8). This is the central message, and the Prophet never tires of proclaiming it.

Of course Isaiah is realistic enough to recognize that not many will respond to this message. Those who are truly seeking spirituality and immortality are few in number. Therefore, he focuses his immediate hopes upon a 'saving remnant' of his people. This is the 'holy seed' referred to in his third vision. He had been forewarned that, as regards the majority, they are not yet ready or willing to turn earnestly to God. So He pleads with the faithful remnant to become true worshippers of God, to become the Lord's 'witnesses' in the world, witnessing to His Universal Presence, to His Spirituality and Eternity. 'I am the Lord thy God, the Holy One of Israel, thy Saviour. "Ye are My witnesses" saith the Lord, "and My servant whom I have chosen, that ye may know and believe Me, and understand that I am He. Before Me, there was no God, neither shall any be after Me" ' (43 : 10).

Now, along with this doctrine of the 'remnant', which we might describe as the stern side of the Prophet's Teaching, difficult and demanding, there is another side which is infinitely tender and compassionate. God is not only Lawgiver, Judge and King, God is also Protector and Teacher, Father and Mother. 'Comfort ye, comfort ye, My people, saith the Lord' (40 : 1). 'Even as I pour water upon the thirsty land ... so will I pour My spirit upon thy seed, and My blessing upon thy offspring' (44 : 3). 'No weapon that is formed against thee shall prosper.... This is the heritage of the servants of the Lord' (54 : 17). 'Seek ye the Lord, for He may be found ; call ye upon Him, for He is near. Let the wicked forsake his way, and the man of iniquity his thoughts.... Yea, God will abundantly pardon' (55 : 6, 7). 'They that wait for

the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary, they shall walk and never faint' (40 : 31). 'Thus saith the Lord: As one whom his mother comforts, so will I comfort thee' (66 : 13). 'Can a woman forget her infant, will a mother not have compassion upon her own child? Yea, these might forget, but I (the Lord) will not forget thee' (49 : 15). 'The mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall my covenant of peace be removed, saith the Lord that hath compassion upon thee' (54 : 10).

And Isaiah also assures his listeners: 'Thine eyes shall see the King in His beauty' (33:17). 'Thy Teacher shall not hide Himself; Thine eyes shall yet see thy Teachers; thine ears shall hear: "This is the way; walk in it"' (30:20).

* * *

And that leads us to the highest and most tangible form of God's compassion—namely, when God sends a Special Servant, or Messenger, to help the people find their true Redemption.

It is well that we examine this idea, because it has been the subject of much debate, and even controversy, down through the centuries. Christians, by and large, have claimed that references to 'the servant of the Lord' point exclusively to the Christ of Christian theology. Jewish teachers denied this, claiming instead that the references have a variety of meanings. There might be reference to the contemporary king Hezekiah, or to the ruler Cyrus under whom the exiles returned, or to Isaiah himself, or to an unknown prophet, or to the faithful remnant of Israel. It would seem that, if we study the text objectively, in the light of the general spirit of Isaiah's teaching, we shall discover that when Isaiah speaks of the *Eved ha-Shem,* the Servant of the Lord, he is not presenting a unique doctrine, nor is he restricting its application to any one individual, or group of individuals.

It is not unique, inasmuch as both Moses and Jeremiah said, in effect, the same thing. When Moses was delivering a 'farewell address' to his people, depicting for them some of the events that might occur in the future—especially whenever they might be surrounded by people and beliefs tending to mislead them—then (Moses declared) 'the Lord thy God will raise up unto thee, from the midst of thee, a prophet like unto me. Unto him ye shall hearken' (Deut. 18:15). Obviously this did not refer to just one exclusive prophet; such a doctrine never took root in the Jewish mind. Moreover, Jeremiah specifically declared this, when in his day he called his people to spiritual account. Said he to them in the name of God: 'Ever since the day that your fathers came forth out of the land of Egypt, unto this day, I sent unto you My servants the prophets, at times quite frequently, yet ye hearkened not unto Me' (Jer 7:25).

It is of special interest to note that here, too—as in the concept of God discussed earlier—there is a great similarity between this Biblical teaching and that found in the *Gītā*.... There the Divine Message is

'*In every age* I come back
To deliver the holy,
To destroy the sin of the sinner,
To establish righteousness.'

* * *

With this general background, it should be perfectly normal to accept Isaiah's teaching in this same manner. There are six main sections, wherein the theme is 'the Servant of the Lord'. All are, in substance, the description of any true prophet, or 'man of God' in His various aspects. Here is an excerpt from each.

(a) In Chapter 9—'A child is born unto us, a son is given to us, and the rulership shall be upon his shoulder... to establish

it and to uphold it, through justice and through righteousness, from henceforth and forever.'

(b) In Chapter 11—'And there shall come forth a shoot out of the stock of Jesse . . . and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding. . . . And he shall not judge after the sight of his eyes, nor decide after the hearing of his ears; but with righteousness shall he judge the poor, and decide with equity for the meek of the land.'

(c) In Chapter 42—'Behold, My servant whom I uphold; Mine elect, in whom my soul delighteth. I have put My Spirit upon him . . . he shall make the right to go forth according to the Truth. He shall not fail, nor be crushed, till he have set the right in the earth . . . opening blind eyes, and bringing prisoners out of the dungeon.'

(d) In Chapter 49—Isaiah speaks in an autobiographical vein: 'Listen, O Isles, unto me and hearken, ye peoples, from afar. The Lord hath called me from my very birth and He said unto me, "Thou art My servant, O Israel, in whom I will be glorified." '

(e) Chapter 50 is similarly personal—'The Lord God hath given me the tongue of them that are taught, that I should know how to sustain those that are weary.... I gave my back to the smiters and turned my cheeks to them that would degrade. I hid not my face from shame, for the Lord God helps me.... Therefore have I set my face like a flint, and I know that I shall not be abased.'

(f) The last section is in Chapters 52-53. 'Thus saith the Lord: My people are oppressed, My Name is continually contemned, therefore My people shall know My name. All the ends of the earth shall see the salvation of God. Behold, My servant shall deal wisely, He shall be exalted and lifted up... though he had been despised and forsaken of men. And the people shall say: "All we like sheep did go astray, we turned everyone to his own way; and the Lord hath made to light on him the iniquity of us all." '

These qualities and characteristics which Isaiah associates with 'the servants of the Lord' apply to all prophets and men of God. And they reflect God's grace and mercy, to which surely none can set any bounds. In a remarkable passage, toward the end of Chapter 19, Isaiah speaks of the future of the people and the land of Egypt. 'In that day (he predicts) if they shall cry unto the Lord because of oppressors, He will send them a saviour, and defender, who will deliver them. The Lord shall make Himself known to Egypt, and the Egyptians shall know the Lord in that day.'

Thus the concept of spiritual saviourhood, according to Isaiah, is potentially applicable to all peoples and at all times, even as God Himself is universal and eternal.

* * *

One final word may be in order as to what 'spiritual salvation' is. This is portrayed very beautifully by Isaiah in many moving verses.

'The mind stayed on Thee (O Lord), Thou keepest in perfect peace, because it trusteth in Thee' (26:3). 'The work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever' (32:17). 'When all thy children shall be taught of the Lord, great shall be the peace of thy children' (54 : 13). 'None shall hurt or destroy in all God's holy mountain, when the earth will be filled with the knowledge of the Lord as the waters cover the sea,' (11:9). 'Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. Behold, darkness may cover the earth, and gross darkness the peoples, but upon thee, let the Lord arise, that His glory may be seen upon thee. Then nations shall walk by thy light and kings at

the brightness of thy rising.... Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine eternal light, and the days of thy mourning shall be ended,' (60:1-3, 20). 'The Lord maketh death to vanish in life eternal. The Lord doth wipe away tears from off all faces....Lo, this is our God for whom we waited. Let us be glad and rejoice in His salvation' (25:8,9).

BUDDHA, THE BLESSED LORD

PROF. JAGDISH V. DAVE

Once more the mystic voice of silence was heard amid the bustling noise. Once more the light divine descended on the gathered gloom of centuries. Once more Peace profound embodied itself to stroll for a while on the everlasting scene of sorrow and suffering, to brush away the cobwebs that had covered the essence of *dharma*. See, see, the sage comes down with braided bun on head and begging bowl in hand! Who is this *sannyāsin*, bold and serene? Whence has he come? Nobody knows. He has no name and his shining yellow mantle shows that he is not a mortal inhabitant of our world. His calm and composed look makes us feel that the world's sorrow and strife do not ruffle the absolute quiet of his mind.

'Lo and behold!', said the seers who knew him: 'The Impersonal has personified itself; the unfettered, free and formless has assumed human frame out of sheer love and kindness; he is the silence that speaks, and the nameless who is named Buddha, the Blessèd. He is Śiva, who, after remaining long immersed in deep *samādhi*, has come just to give glimpses of his great glory to the depressed and ignorant, and to lift them up to his happy, timeless abode.'

But amazed and bewildered humanity knew him not. 'Lord, lord, you look a god, you don't appear a mortal!', they said in humble voice. The sage stopped and looked behind. Ah! how soothing the effect of his gracious glance! How like an oasis in the endless desert of life under the scorching summer sun! He looked on and smiled and said nothing.

'Lord, Lord, who are You? We wonder! You are no man,' repeated the sufferers with bowed heads and joined palms, standing awestruck in reverence.

The sage smiled and said in serene voice, 'My children, I am what every one of you in his essence is. But I have removed the veil of ignorance which still covers you. I have dispelled the darkness, in which you are still immersed, by the light of wisdom. I am come to break your self-forged shackles, to diffuse light on the darkness of ignorance. I am transcendental truth embodied; the timeless entered into the temporal order.'

'But Lord, why art thou blessed and we cursed; thou free and we bound; thou at peace and we in utter misery?'

'Because I have abandoned desires and you still cherish them. I have conquered my inner foes; you are their vile slaves. Give up your dark desires, conquer your vile impulses and you will be as I am and what I am.'

'But we are sinners, Lord, and poor, condemned and outcast. We are beyond hope. We cannot rise. The preachers say that

religion is not for us as we have no money and because we cannot perform sacrifices. We are vile worms Lord, and thou art too great for us. How can we be what thou art!'

'It is a lie. You are no sinners. You are fallen; you shall rise. You have erred; you shall improve. You are asleep; you shall awake. You are ignorant, but you shall learn wisdom. Those who say that you are outcast and condemned are wrong. Don't believe them. There is no greater religion than the conquest of the self. Strive hard, conquer your inner foes and you shall be what I am. Fear not. I am with you.'

The serene voice of the sage shook them up. He threw a compassionate, welcoming glance and proceeded on his way. The fascinated folk followed. He went on from place to place sprinkling the nectar of love on all beings, attracting multitudes by his magnetic presence, absolving sinners and instilling hope in them. He lifted up the fallen, awakened the asleep, led the lost souls from the wilderness of the world to the temple of transcendental truth. He became a refuge to millions even as an ancient banyan tree is to many birds. All his children were equally his though they differed from one another in the degree of growth. The weaker and worse were more beloved by him because they needed greater care and kindness. His soothing voice reached even the lowly haunts of Cāṇḍālas (outcastes) whom the world despised, even the much scorned and still much frequented palace of a prostitute, and even the much feared mountain den of a ruthless robber. He broke the barriers that divided man from man and claimed as his own the oppressed and downtrodden. He never argued and never needed the force of argument. Not by arguments and persuasion, but by the words that came from the depth of soul in which experience rang, he could solve the enigmas of aspirants.

Lo! the journey of the great Lord is over. He retired once more to his timeless abode. But has he disappeared altogether? No. Grateful humanity will fondly cherish his precious memory. He exists, and will continue to inspire hope in us in the moments of despair, and console us in the moments of repentance.

Even today we almost see his majestically superb and soothing personality. We fondly recall the sight of the great Lord treading the streets of Vaiśālī or Kapilāvastu with serene and dignified steps, wearing a calm and compassionate look at the head of a band of shaven-headed monks, with begging bowl in hand, while from the balconies above women showered flowers, and people stood in reverence on both sides joining palms together—recalling all this we feel a divine thrill.

And see, his image grows and expands and covers the wide world. His fascinating figure appears like the moveless Himalayas towering beside the roaring ocean of *saṁsāra,* ever thwarting its billows and ripples as they break in vain on his dauntless feet. The Blessed One looks on graciously at the vanity of storms and smiles. His lofty stature none ever since has paralleled.

TOWARDS A COMPREHENSIVE SOLUTION

SWAMI RASAJNANANDA

I

If technology is condemned by some, and if pessimism prevails in certain quarters, it is certainly not due to the pursuit of science and scientific method. Clearly, scientific discoveries are exploited for harmful as well as beneficial reasons. This only proves that injurious application is not an inevitable consequence of scientific knowledge. Science is not to be confined to the present knowledge of nature but has to be viewed as a continuing search for truth by means of observation, hypothesis and experiment. It is an important principle of scientific method that every conclusion is subject to doubt and improvement, facilitating further discoveries and development of knowledge. Science does not claim to say the last word, for the horizon of knowledge is ever expanding. As a discipline for the pursuit of knowledge and as a critical enquiry into truth, science is indeed of prize value to mankind.

However, science is prized by humanity not so much as a search for knowledge for its own sake as for the application of its knowledge to the needs of society through technology. The advance of technology has resulted in the production of goods of utility and even of luxury, in the development of a transportation system conducive to social mobility, in the manufacture of medicines, and in other obvious benefits, adding to our comforts and conveniences. Technological progress has made possible sufficient leisure for the pursuit of noble ideals of life. The landing of man on the moon is a *fait accompli*. All these developments we owe to the knowledge obtained through science. As our technology promises more and better things for the future, we become aware of the value of scientific knowledge.

Alongside of these growing gifts to man, technology is also the cause of new miseries and anxieties. The production of modern weapons of war puts a brake on our future hopes, as it creates a possibility of the extinction of the human race. The problems of industrialization and automation are too well-known to need mention. Admittedly these ill effects pose a real threat and a serious challenge in modern times. They are easily traceable not to the knowledge of science but to the misapplication or destructive use of it by man. The problem then extends itself to the human area and the solution ultimately relates to the betterment or regeneration of man.

II

A short review of the history of man will help us to understand his nature and find means for his regeneration. In the perspective of the universe, man is but a speck subject to the geographical condition of the earth. Biologically, like other species, he had to struggle for existence; his life was one of competition. Early history shows him peaceful when food was abundant and violent when it became deficient. He had to be acquisitive, greedy and pugnacious for survival. As a hunter, primitive man was constrained to chase, maul and kill his prey. As he passed from the hunting to the agricultural stage, there was a change for the better in his nature. The animal in him was tamed; the struggle for existence lessened; violence and greed gradually yielded place to peace, co-operativeness and industriousness; plenty made for higher pursuits; family, morals and religion became the accepted norms.

The passage of time brought in further changes. Scientific discoveries transform-

ed the understanding of the universe and undermined religious beliefs. The Industrial Revolution altered the economic form and moral superstructure of life. The stability of family life was eroded by change in its economic basis and by the increase of individualism fostered by industrialism. The moral code collapsed as a result of war on tradition.

The modern era has set at naught the special status of the individual. He is merged in the multitude and caught unawares in the vortex of rapid technological changes. The technological revolution is an unprecedented double-edged weapon with which man helps man on the one hand and man liquidates man on the other. The unparalleled destructive capacity of man armed with dreadful weapons has elicited the comment of some philosophers and scientists that, perhaps a million years hence, the world may be filled with creatures who will stoutly deny their descent from man! Immense economic and political power has grown with the fast-spreading technology. History records revolts against the concentration of such power in the hands of interested individuals or groups. The over-all picture of the present period points to dynamic and dramatic changes and challenges confronting man.

New challenges demand novel responses. Out of the rebellion of the radical who is out for change against the conservative who opposes it tooth and nail and the consequent conflict between them, there emerges a novel new equilibrium, a creative force, to forge a unity combining the precious heritage of our forbears and the best elements of modern movements. We shall be the poorer if we repudiate the whole of the past. It is also true that we shall fail to meet the challenge of change if we deny the discoveries and achievements of the present. Thus every day is a trial and adventure for man.

A pessimistic historian is apt to consider history chiefly a collection of follies and crimes. But an objective view brings to light many historical evidences of goodness, nobility and charity. Man is outgrowing the primitive stage of ignorance, superstition and violence. A galaxy of saints, statesmen, scientists, philosophers, poets and artists have enriched our heritage by their creative contributions.

What is striking is the level of moral and spiritual perfection reached by men like the Buddha and Jesus Christ. In the modern age we have the instance of Sri Ramakrishna as a witness to the height of blessedness and benevolence. The laws of the survival of the fittest and of competition do not hold in their case, for their self-abnegation and love of man are so complete that they would fain give up their life as so much straw to make others fit to survive. The phenomenon of unity and integration attained by Sri Ramakrishna is a matter of history. In a lecture delivered in 1959, Arnold Toynbee said, 'In history books written fifty years or a hundred years from now, I do not think Sri Ramakrishna's name will be missing (not that it very much matters what does and what does not get a mention).'[1] Sri Ramakrishna responded to the scientific challenge of our time; he went afresh to nature—internal nature—and discovered Truth by means of observation, hypothesis and experiment with the aid of a chastened and pointed mind. The scientific religion which he exemplifies never says 'believe' but 'see'. 'I see and you too can see. Use the same means and you will reach the same goal and the same harmony'—this is his challenge to the scientists, pessimists and moderns in general, a challenge response to which will land man in true peace and bliss.

[1] *Vedanta for East and West*, Ramakrishna Vedanta Centre, London, May-June 1959 issue.

The lives of these fair flowers of humanity underline the principle that man can reach out to the zenith of evolution where primitive animality and modern brutality are transcended and where divinity dwells. Man is not a speck, nor a machine, nor an automaton. In him inheres perfection—involved perfection—which he has to manifest through the process of evolution. So all our sciences and struggles, culture and civilization, are milestones in our march to perfection. When we view our problems in this light, we put meaning into our lives and, becoming ever aware of our glorious goal, consciously increase the pace of our march. This is what the perfected individuals like Sri Ramakrishna did. This is a useful and hopeful lesson of history, for it gives a fillip to the deliberate attempt at the regeneration of man and serves as an incentive to march on without stopping and giving way to despair, until the goal of perfection is actually attained.

III

In order to regenerate oneself and reach the goal, knowledge of the arts and sciences alone is not adequate: something more is needed. This insight is not new. It was gained in the past in India. The *Chāndogya Upaniṣad* (VII. 1) gives us an idea of the various subjects of study : the four Vedas, the epic and the ancient lore as the fifth, grammar, propitiation of the fathers, the science of numbers (mathematics), the science of portents, the science of time, logic, ethics, politics, the science of the gods, the science of sacred knowledge, biology, military science, astronomy, the science of serpents and the fine arts. All these arts and sciences were relegated to lower knowledge[2]. What then is the higher knowledge that liberates man ? It is that by which the Imperishable Brahman is apprehended.

What does a man who has this higher knowledge get ? 'Anyone who knows that supreme Brahman becomes Brahman indeed.... He overcomes grief and rises above aberrations ; and becoming freed from the knots of the heart, he attains immortality.'[3] He realizes directly, 'I am verily Brahman.' Here we get another idea of man. He is not a psycho-physical entity bound by heredity and environment ; but he is Brahman, not subject to birth and death, sorrow and fear. Man as Brahman is ever free, ever pure, ever perfect, ever unchangeable. No amount of study will give us this higher knowledge. Science and technology enable us to increase wealth and objects of enjoyment. But 'man is not satisfied with wealth.'[4] The more a man acquires and enjoys wealth, the more his desires and passions grow, resulting in frustration and sorrow. This is not to say that one should not desire and work for wealth to meet the minimum necessities of life. To desire thus is one thing, but to be overpowered and enslaved by desire is another. Desiring is like putting a stick into a nest of hornets. It is observed in the world that those who possess abundant wealth are deprived of discrimination and higher knowledge.

'My Lord, if, indeed, this whole earth filled with wealth were mine, would I become immortal by it or not ?' Maitreyī asks Yājñavalkya, her husband, in the fourth chapter, fifth section, of the *Bṛhadāraṇyaka Upaniṣad.* The reply given by the husband is significant : 'As the life of people who have plenty of things will your life be, but there is no hope of immortality through wealth.' The answer stimulates the interest of Maitreyī to know the way to

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2 *Muṇḍaka Upaniṣad,* I. i. 5.

3 Ibid., III. ii. 9.

4 *Kaṭha Upaniṣad,* I. i. 27.

immortality from her husband. Yājña-valkya begins to expound Self-knowledge :

> 'Verily, not for the sake of the husband is the husband dear but for the sake of the Self is the husband dear. Verily, not for the sake of the wife is the wife dear, but for the sake of the Self is the wife dear. Verily not for the sake of the sons are the sons dear, but for the sake of the Self are the sons dear. Verily, not for the sake of wealth is wealth dear, but for the sake of the Self is wealth dear. Verily, not for the sake of the cattle are the cattle dear, but for the sake of the Self are the cattle dear. ... Verily, not for the sake of beings are beings dear, but for the sake of the Self are beings dear. Verily, not for the sake of all is all dear, but for the sake of the Self is all dear. The Self, my dear Maitreyī, should be realized—should be heard of, reflected on and meditated upon. When the Self, my dear, is realized, by being heard of, reflected on and meditated upon, all this is known.'

The method of realizing the Self is taught here : It is first to be heard of from the teacher and the scriptures, then, reasoned about through argument and discussion, and lastly meditated upon. Realization is not antagonistic to reason ; rather reason ripens into realization. As regards meditation on the Self, Swami Vivekananda said, 'Cogitating is applying reason and establishing this knowledge (of the Self) in ourselves by reason. Realizing is making it a part of our lives by constant thinking of It. This constant thought, or *dhyāna*, is as oil that pours in one unbroken line from vessel to vessel ; *dhyāna* rolls the mind in this thought day and night and so helps us to attain to liberation. Think always "*Soham, soham* ;" this is almost as good as liberation. Say it day and night ; realization will come as the result of this continuous cogitation.'[5] When the Self is realized, we come to know the truth of all things in the world, that is, as the Self, for there is nothing else but the Self. The things of the world are loved not for their own sake but for the sake of the Self. Awakening of this awareness will go a long way in ridding us of possessiveness, greed, violence, undue attachment and aversion.

The *Kaṭha Upaniṣad* (II. iii. 14) enlightens us on the means to immortality. 'When all desires that dwell within the human heart are cast away, then a mortal bacomes immortal and here (in this very body) he attains to Brahman.' Self-seeking desires are to be given up if a mortal is to become immortal. When we purify the mind of the dross of desires, then in a flash we realize Brahman. It is attainable in this very life. We are not asked to live on the false expectation of realization at a future date after death. Rather, realization of Brahman is the *summum bonum* of human life. Short of it, we remain subject to sorrow. 'If (we know Brahman) not, we shall be ignorant, and great will be the destruction. Those who know It become immortal while others go only to sorrow.'[6] To fail to realize Brahman is to live in ignorance and misery. Blessed are those who attain to It, for they become undying and fearless. 'This is the great unborn Self who is undecaying, undying, immortal, fearless Brahman. Verily Brahman is fearless. He who knows It as such becomes the fearless Brahman.'[7]

IV

Since spiritual realization is marked by deathlessness and fearlessness, approach to the spiritual tends to banish fear—fear of death even. It engenders in a man a rare courage, a peace that passeth understanding, an unwavering faith, a steel will and a joy that is not dependent on material goods.

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5 Swami Vivekananda : *Complete Works*, Vol. VII, fifth edition (1958), Advaita Ashrama, Calcutta 14, p. 38.

6 *Bṛhadāraṇyaka Upaniṣad*, IV. iv. 14

7 Ibid., IV. iv. 25.

These are the qualities which stabilize the individual as well as society, and which are badly needed in the modern world beset with tension, unrest, fear, frustration and insecurity, in spite of the spectacular successes of science and technology. It stands to reason, then, that our scientific civilization should be wedded to spiritual culture to bring about a brave new world. In consequence the technological revolution which has bred greed, selfishness and inhumanity will be tempered and based on a spiritual foundation. As all beings are one in Brahman, spiritual orientation makes for love, sympathy and charity. This orientation will give the scientist and technologist the courage and strength not to yield to the pressure of the State in the matter of the research into, and manufacture of, destructive weapons of war. Conscious of the same divinity in himself and the worker, the industrialist will recognize the dignity of the worker and cease to exploit him for mercenary ends. When the 'haves' develop the virtue of same-sightedness, they will have no scruples about sharing their wealth with the 'have-nots'. A spiritually awakened student will find meaning in life and discipline himself for study and constructive activities. Morality and philanthropy will be regarded as self-discipline and as part of the struggle to get free and get back to the ultimate source, the Ātman.

By thinking of the all-pervading Ātman, the weak becomes strong, the coward brave, the misanthrope a lover of mankind; enmity gives place to friendship, war is transformed to peace, exploitation is converted to philanthropy. The personal and social, national and international benefits are obvious when the spiritual approach is brought to bear on the thoughts and activities of mankind. The discovery of the spiritual element in man will help him regenerate himself and avert the explosive situation stemming from misuse of science. Sincere spiritual striving, personal and public, will go a long way to dispel the encircling gloom and make man perfect even as the Father which is in heaven is perfect.

In fine, man's essential nature being spiritual, a comprehensive solution to present-day problems has to be sought in the direction of the eternal, unifying, all-embracing Self through broad-basing the scientific structure and the material culture on the great, unshakable bed-rock of Self-knowledge, and through whole-souled seeking of the Self.



HUMAN TRENDS

A WESTERNER'S PILGRIMAGE TO KAMARPUKUR

A human trend prevalent in all times and one not to be denied is man's desire to make pilgrimages to holy places, especially those places associated with lives of saints and Incarnations. Muslims yearn to visit Mecca; Buddhists, Budh Gaya; devotees of Kṛṣṇa, Mathura and Vrindaban; and devout Christians, Bethlehem and Jerusalem. Recently two other places have been added to the already existing list of holy places of pilgrimage, namely, Kamarpukur and Jayrambati—small pastoral villages in West Bengal, India—which have come into prominence because of the advents of Sri Ramakrishna and Sri Sarada Devi in the last century.

I first learned of Sri Ramakrishna and Sri Sarada Devi approximately twenty years ago. As time went by and I became more and more interested in these two saintly people, it naturally followed that I came to accept Sri Ramakrishna as God Incarnate, a belief accepted by many during his lifetime and one that is constantly growing, not just in India, but throughout the world. Of course, I dreamed of one day visiting Kamarpukur and Jayrambati as well, but truthfully it was a dream I didn't really expect would come true. The Lord Sri Ramakrishna must have looked into my heart and willed that my dream be fulfilled because it seems that without too much planning on my part, I soon found myself en route to India and ultimately to Kamarpukur and Jayrambati.

Arrangements had been made for me to drive to Kamarpukur and Jayrambati with other devotees. We left Calcutta just shortly after the break of dawn. How vividly some of the sights seen that memorable morning still loom before my eyes—a young girl feeding a chupatty on a busy Calcutta street to one of those beautiful sloe-eyed Indian cows; the Maidan, Victoria Monument, and the Viceroy's Palace, now the governor's residence, all reminiscent of incidents in the life of Sri Ramakrishna. Soon the city and its outskirts were left behind and we were travelling through the lovely West Bengal countryside with its luxuriously blooming bougainvillaea, its banana, mango and palm trees, its sugar cane, and, of course, its lush green paddy fields which stretch along either side of the roadway for miles and miles. The road occasionally ran through a rural village, and still other remote hamlets with their thatch-roofed huts could be seen here and there off in the distance. The scenery was picturesque and idyllic, and apparently has changed very little since the days of Sri Ramakrishna and Holy Mother.

One had almost a feeling of having stepped back in time to the blessed days when Sri Ramakrishna and Holy Mother walked the earth. This feeling was heightened when suddenly, as we neared Kamarpukur, a flock of small white cranes rose and flew above a paddy field. The dark cloud was absent, but surely this was a sight similar to that seen by Gadadhar when he was just a boy of six or seven, the beauty of which so absorbed him that he experienced his first spiritual ecstasy.

The distance from Calcutta to Kamarpukur is approximately 75 miles and after a drive of about five hours we arrived in Kamarpukur. We were shown our rooms in the guest-house and left to refresh ourselves before having our noonday meal at the ashram. It was hot and humid and a feeling of weariness engulfed me for a second as I gazed rather helplessly at two pails of cold water—one large, the other not so large—supplied for a bath. Thankfully, I did have the grace to immediately feel ashamed at my momentary annoyance because I could not take a shower western style here in this remote village. I soon learned that the construction of these bathrooms with their cement floors and walls and floor drain are very functional as no amount of splashing water can cause any harm. After bathing and donning fresh clothes all the weariness was dispelled and I became anxious to explore Kamarpukur. The Haldarpukur (tank) was close by and seeing some young boys sporting in the water, it was easy to picture the childhood pleasures of young Gadadhar.

Near the Haldarpukur is a paddy field and as I ventured to step on to one of the pathways used to harvest the crop, I was stopped by my companion with a 'Don't walk there.' My purpose was just to take a picture and I saw no reason why I couldn't walk out a way on the inviting pathway to take one, but soon the reason for cautioning me was explained. It seems cobras inhabit the paddy fields and their holes are often on these pathways. (As an aside, I couldn't help but compare these innocent looking pathways through the paddy fields with some seemingly inviting situations in the world. How easy it is to become involved in worldly affairs which appear so innocent at the outset, but which can insidiously ensnare us and take us away from spiritual living. Would we heed a warning of worldly snares were it given as spontaneously as I did when warned that cobras lurked along those pathways through the rice fields ? Probably not so readily, and yet some situations in the world can be as deadly to our spiritual progress and growth as cobras to our physical bodies. One wrong turn, one false step can take us down a darkened pathway which may imprison us not only in this lifetime but in future lives.)

Kamarpukur is small. One can walk around it all in a very short space of time ; but to devotees of Sri Ramakrishna much time is wanted to just quietly stand and gaze at the Śiva temple where his mother had the vision that she would bear a divine child ; to view the remains of the *natmandir* with its open sides where the boy Gadadhar went to school ; to see the shrine which is now over the site of the husking-shed ; or just to walk slowly along a path musing on the life of the divine child spent here such a short time ago. Sri Ramakrishna's great-grand-nephew, Kanai Ghoshal, resides in Kamarpukur and delights in pointing out these and other places in the village so intimately entwined in the life of Sri Ramakrishna ; and visitors, in turn, delight at being in the company of this relative of Sri Ramakrishna.

Just across the road from the Śiva temple is the entrance to the walled compound now maintained by the monks of the Ramakrishna Order. Entering the compound one walks under the branches of a mango

tree planted by Sri Ramakrishna, which is now in the yard of the Chatterjee homestead, Chatterjee being the family name of Sri Ramakrishna. To the right is a beautiful temple built over the exact spot of Sri Ramakrishna's birth. Other portions of the adobe Chatterjee house with its thatch roof remain unchanged and are used to house sacred relics and materials used in the shrine. A feeling of thankfulness and gratitude flooded my being at the wonder of actually being here in this hallowed spot.

We had our noontime meal and then journeyed the three miles to Jayrambati, stopping at Koalpara on the way where I met a woman who knew Holy Mother personally when she lived here. This Bengali devotee and I did not speak each other's language, but yet we seemed to communicate and I almost felt as though the love and compassion of Holy Mother herself were reaching me through this gentle soul, poignantly proving how true it is that when people have an attraction to the same ideal, language is of little importance. At such a time, speech is no longer a barrier for one has gone beyond speech. The temple at Jayrambati dedicated to Holy Mother is beautiful and stands as an outward expression of the love and devotion the monks and devotees of the Ramakrishna Order have for Holy Mother.

The sun was just setting as we drove back to Kamarpukur, beautiful in its departing glow, and quite a fitting finale to an unforgettable day. That evening, sitting in the music hall across from Sri Ramakrishna's temple in Kamarpukur as we listened to chanting by the monks and to devotional music, unalloyed bliss permeated the atmosphere. Indeed, much had been experienced since leaving Calcutta shortly after dawn.

Early the next morning we walked past the Ramakrishna Mission compound to the village shops to have a cup of tea before starting the drive back to Calcutta. As we sat having our tea in one of the open tea stalls native to the East, a villager across the way brought out his softly lowing cows, one by one, from a covered area adjacent to the front of his humble home and tied them to a nearby tree, patting each one ever so gently and lovingly as he did so. There was a magic in the air and scene which I wished I could capture and hold on to for ever. How impossible to realize that in another week I would be back in a completely different world! Yet now when this other busy world to which I have returned is too much with me, I pause and think of that far-away magic world of Kamarpukur and Jayrambati and a feeling of peace and contentment descends on me, truly a tangible blessing of my pilgrimage there.

Perhaps peace in our time could become a reality if more and more people the world over would pay heed to and respond to that persistent inner hankering to visit the holy places of their choice, for there is nothing more potent in tearing asunder all the knots of the heart and in bringing peace to individuals' hearts. This is surely a human trend to encourage and foster, for it is individal peace alone that will be a forerunner of world peace. Long has the world been toured for materialistic gain and sense pleasures. Now in these changing times, let us hope and pray it will be toured by ever increasing numbers for the treasures of the spirit.

Anna Nylund

RESEARCH IN PHILOSOPHY OF EDUCATION

PROF. P. S. NAIDU

We, in this country (India), are singularly fortunate in that we have a long and uninterrupted tradition of educational philosophy harking back to the Vedic times, when the ancient seers and sages based their instruction to their disciples on sound theoretical foundations. This hoary tradition has come down to us without any interruption. Great *āśramas* and retreats have continued to flourish in which highly evolved souls guided the earnest seekers on the path to realization. Let us recall to our minds the universities of Nālandā and Takṣaśīlā. And today we have shining examples of this tradition in the great *āśramas* of Sri Ramakrishna and Sri Aurobindo.

The reason why the efforts of modern educational institutions are proving to be futile is that they are based on secular foundations divorced completely from our spiritual heritage. Let us attempt to rebuild the spiritual foundations of education, redesigning them to suit the requirements of modern times. It is here that the researcher comes in. His task is to build a system of education which is truly Indian, incorporating all the modern advances in knowledge and its applications. But, the researcher is bound to ask certain very significant questions. What is the method that one should use in research into the philosophy of education ? Where are the tools and techniques to be found suited to the demands of workers in philosophy of education ? Let us try and find suitable answers to these questions.

It is worthwhile studying how the methodology of research in science was evolved. The well-known and clearly defined hypothetico-deductive method of science was not the outcome of any effort on the part of the scientist himself to identify and define the steps or stages in scientific research. True, it is the scientist who employed the method in his laboratory and field explorations. But he did not consciously formulate beforehand the successive steps in inductive thinking. He just went ahead with his investigations and produced his great discoveries and inventions without any conscious and explicit formulation of methodology. It was left to the logicians, specially J. S. Mill, to define in precise terms the different experimental methods that the scientist was using. Mill was not a scientist. His main interests lay in political economy and epistemology. He did not legislate for the scientist. What he did was to get hold of his material from scientific researches, and then to apply his keen mind to the analysis of the methodology implicit in scientific discoveries.

Thus he has formulated for us in clear terms the experimental methods of science. Mill was ably seconded by other logicians, so that we have now before us the blue print, complete in all its details, of the hypothetico-deductive method. The anatomy of experimental design and of the mental process involved in executing the design and building up theoretical systems has been laid bare by the epistemologists. These analysts have given us well-defined rules for framing and testing hypotheses, models and experiments. The methods, tools and techniques used by the scientist are now so clearly described that one wonders why the scientist himself did not accomplish this task. The logician has also rendered valuable service to the scientist by pointing out the limitations of his methods and also by warning him against the pitfalls in his path. The fallacies of inductive reasoning have been fully defined by the logician. If to

these striking epistemological achievements, we add the contributions of contemporary logicians, like Eaton and Chapman, we find that nothing that is of any value in scientific methodology has escaped the notice of the epistemologist.

I have taken pains to trace, at some length, the origin and development of methodological analysis in the positive sciences, because it is exactly here we might get some clue for evolving the methods, tools and techniques needed in philosophical research. Just as the logician followed the trail of the scientist, could we follow the steps of the great creative thinkers and system builders in philosophy and bring to light the successive stages in their mental process which yielded revolutionary concepts in the abstract world of metaphysical speculation? We could undoubtedly—we could for example analyse the teachings of Upaniṣadic sages like Yājñavalkya, Uddālaka, Satyakāma and Janaka Videha and Ajātaśatru, of *darśanācāryas* like Kapila and Jaimini, and of the recent *bhāṣyakāras* like Śaṅkara and Rāmānuja. Similarly, we could, among the western thinkers, take Pythagoras, Plato, Aristotle and Plotinus; Spinoza, Eckhart and Bergson and Josiah Royce, for analytical study. So let us try.

We are not concerned with the content of science, but with its method, with the mental process which lies behind the significant achievements of the scientist in the realm of pure knowledge. This mental process, whether the end product is science or philosophy, is subject to the same psychological laws. And as we are concerned solely with the analysis of the mental process, we may follow the example of Mill and evolve a methodology of research in philosophy.

Some attempts have been made by investigators to find out the exact nature of thinking in creative productions of various types. Brewester Ghiselin, an American Professor of English has collected in his book *The Creative Process* published in the Mentor Series, the revelations of genius at work. Though there is no philosopher among those whose creative process has been analysed by the Professor, yet what he has to say is applicable to philosophical creation also. Four stages have been identified in creative thinking of every type. These are: Preparation, incubation, illumination and elaboration (including communication). Some readers may recognize these as the stages which psychologists, particularly Woodworth, mention while discussing imagination. Long before the modern psychologists, the German physicist Helmholtz formulated the first three steps very clearly.

The first stage, preparation, needs no comment. This preliminary stage of preparation may appear to be simple and easily manageable. Usually it is: but in the case of philosophical research it assumes a formidable aspect, because the researcher in philosophy (and in philosophy of education as well) should have mastered logic and theory of knowledge, ethics, metaphysics, and the recent advances in philosophy specially in that branch of the subject known as axiology. He should have wrestled with Platonic dialogues, Kantian critiques, Hegelian phenomenology, Bosanquetian epistemology and Bergsonian intuitionism. In Indian philosophy he should have penetrated behind the veil, covering *Chāndogya* and *Bṛhadāraṇyaka* Upaniṣads, Kapila's *Sāṁkhya Kārikās*, *Śaṅkara's bhāṣyas* and Gauḍapāda's texts. I have only mentioned samples of the course in philosophy which the researcher should have mastered. This is a formidable task, but it must be completed by the researcher.

Granting that the researcher comes fully prepared with all this formidable equip-

ment, what is it that we expect of him ? How is he to start on his investigations ? I have to remind you at this stage that we have in our mind the researcher in philosophy of education, and not in general philosophy. For our young worker we may give a broad framework for marshalling his problems. Practically all problems in philosophy of education may be grouped under three main heads—namely problems relating to the teacher at one end, the learner at the other end and the region of interaction between the two in between. Of these the first two groups are not difficult to handle, and even in the third, problems bearing on the aims of education do not present any great difficulty. One can see the distant goal, however hazy it may appear. But it is the path leading to the goal that presents a formidable challenge to us. It is extremely difficult to discover the guide-posts along the route to the destination.

Let me be more specific in my observations. I am one of those who strongly uphold the view that education should be desecularized. It should be deconditioned from its linkage to secularism which is only another name for materialism, agnosticism and atheism, and then reconditioned to the higher spiritual values of life. If this stand is acceptable to you, then you will find that it is not very difficult to define the aims of desecularized education. But what should be the content of such education which would take full account of all the recent advances in science, and preserve, at the same time, the basic values of Indian culture ? What should be the curriculum appropriate to the different age levels of the learners ? And what are the methods by which the contents of this modern spiritualized curriculum should be imparted to boys and girls in our schools ? These are difficult questions to answer. As yet no one seems to have faced these questions. It is here, therefore, that research in philosophy of education comes in. And it is here that the strategy hinted at by Helmholtz has to be employed.

Let us take a concrete example. Let us say that a young research worker is keen on evolving a spiritualized science curriculum and on finding out a method of teaching this new curriculum. What should be his plan of attack ? First and foremost is the stage of preparation. The researcher should have a profound knowledge, in the first instance, of philosophy eastern and western, deep understanding of modern science, thorough mastery of educational methodology and in addition deep understanding and abiding faith in the basic values of Indian culture. In the crucible of the researcher's mind, as it were, these four—philosophy, science, methodology and values—must be melted down and fused. Of course, it is taken for granted that our young research-worker in curriculum construction should approach the problem he has taken for investigation with this amount of preparation.

He should now hand over the problem to his subconscious or unconscious mind. This is the stage of incubation to which great original and creative thinkers have attached much value. In simple language it means that the researcher should go to sleep over his problem. His conscious mind should not concern itself at all with the problem at this stage. The interval should be so spent that nothing interferes with the free, perhaps illogical, thinking that is going on at the unconscious level of his mind. There should be full mental relaxation at the conscious level. Physical exercise may be taken to divert the conscious mind. Helmholtz used to climb hills during this stage. Some original thinkers go for long walks without any companions, in secluded parks. Also at this stage no serious reading should be done. Carlyle has said that one should still and label his thoughts.

Provided the preparation has been thorough and the instructions regarding in-

cubation have been strictly followed, then the illumination, revealing the solution itself or giving leading clues to the solution, is bound to occur. Practically all creative thinkers who have written about the mental process in their own case have borne unmistakable testimony to the inevitability of illumination. This illumination may occur in a flash at the most unexpected moments, while walking or talking to a friend or while musing in a railway compartment. Sometimes it occurs in sleep or in that twilight condition between wakefulness and sleep. The great mathematician Ramanujam has declared that he used to see solutions to mathematical problems in flaming symbols. This illumination, inspiration, intimation—call it what you will—occurs often when the body is fatigued or ill. It is a strange phenomenon, but it is true.

Let me illustrate what I have been saying so far about illumination. One researcher engaged in constructing a spiritualized science curriculum after following carefully all the instructions regarding preparation and incubation, reached the stage of illumination. And what he saw as the solution to his problem was a single word which was tantalizing in a sense—this is the word: T[ooo]ology. The first letter and the last five letters were clear. In the gap between T and o he saw 2 or 3 letters shifting and moving and tantalizing him. These were e h l o. These were moving round in a circle between T and o. This was exasperating. The young man took in the situation calmly and meditated peacefully. Then he had a second experience which resolved the puzzle. The solution that came to him in the stage of illumination was not a single word but two words—Teleology and Theology. The unconscious mind indicated that *teleos* or purpose and *theos* or God should be introduced into science curriculum in order to spiritualize it.

And now we pass on to the last stage of elaboration. The intuitive flash should now be taken up by the conscious mind and elaborated by logical processes. Reason should now come into play in order to analyse and develop the intimations of the subconscious mind, and organize the results into a coherent system for purposes of communication. The question now is how should purpose and God be introduced into the curriculum of science ? What is missing here ?

This unfortunate taint is the result of the determined and conscious effort on the part of science to banish God and values from its fold. Declaring ostensibly that his motive is to save man from superstition and irrational beliefs, the scientist went about demolishing every higher value in human experience. In his ignorance he threw away the baby along with the bath-water. Secondly he pours contempt on values. Aesthetic, moral and spiritual experiences have no place in his discipline. Even in regard to knowledge, it is only fact and not the deeper meaning or value that goes with the fact that is accepted by him. Science is thus positivistic, deterministic and mechanistic.

The scientific frame of mind may be illustrated by a remarkable incident in the life of Napoleon. Laplace, the famous French astronomer, presented a copy of his well-known treatise *Celestial Dynamics* to Napoleon. Napoleon thereupon seems to have asked the learned professor, after glancing through the book, 'Well, professor, you call your book *Celestial Dynamics* but there is no mention of God anywhere in your books!'

'Well, Emperor, there is no need for the hypothesis of God in our science!' That is it—God is a hypothesis for the scientist, and even as a hypothesis God has no place in his great science! Secondly, for the scientist that which is not perceived by the senses is non-existent. The values that

we cherish, spiritual experiences which uplift the mind and ennoble our life—those just do not exist for the scientist. He goes further and pours contempt on values. And is it any wonder that the strictly scientific psychologist denies even the mind!

And now, let me ask you this question—what kind of youth would a boy indoctrinated in a scientific ideology which dethrones God and enthrones matter, pours contempt on values and exalts sense-experience, grow into? The answer is there round about us in the present generation of students all over the world. Iconoclastic, irreverent, thoroughly materialistic, hedonistic and rebellious, the young men and women are the products of the scientific spirit and the scientific attitude. By no amount of sophistication can science wriggle out of the responsibility for creating a monstrous mentality in the younger generation.

Youth have to be saved from the clutches of this kind of science. Two ways are open to us. We may destroy science. This, however, is not the correct solution. Let us not throw the baby out with the bath-water and repeat the egregious folly of the scientist. Let us by all means conserve all the achievements, but at the same time transmute them into a means for instilling love of God and reverence for higher values in the minds of children at school today. Let me repeat what I have already said. Let us decondition science from its bondage to materialism, atheism, agnosticism and irreverence and recondition it to deep faith in God and love for His lotus feet. This is how it should be done:

First, let me address the teachers of science.

The teachers should familiarize themselves thoroughly with the most recent advances in sub-microscopic physics, and sub-nuclear biology. They should master the revolutionary advance in the basic concepts and theoretical foundations of contemporary science. What they should do to have their eyes opened has been stated in forceful terms by the General President of the Silver Jubilee Session of the National Institute of Science, Professor S. K. Mitra. Here are some extracts from his presidential address delivered in 1960 at New Delhi:

'The scientist has come to a stage beyond which he cannot proceed.... Boundaries of knowledge appear to have been reached which cannot be crossed.... The situation has made the scientist face questions which belong to the realm of metaphysics and philosophy.' (And I would extend this and say the realm of spirituality too.)

Prof. Mitra continued and observed that we find topranking scientists concerning themselves with such questions as coexistence of the external and the internal worlds, and the possibility of natural (scientific) laws being products of the human mind.

Prof. Mitra, giving some instances of the limits of scientific discovery, observed that in the atomic and sub-atomic world, the scientist has to remain satisfied with only a hazy picture representing our uncertain and probable knowledge. The gist of the matter is that scientific truth is not the whole truth, and even the partial truth presented by science is hazy and uncertain.

Remember that these damaging observations come not from a speculative philosopher or an arm-chair system builder, but from a hard-boiled experimental scientist working in the nuclear laboratory!

Purely on the basis of objective experimental evidence, the physicist himself has concluded that matter, as conceived by the classical scientist, does not exist. All that really exists ultimately in this world is some form of energy or *śakti*. And this is the conclusion of science!

(To be concluded)

NOTES AND COMMENTS

IN THIS NUMBER

The words quoted in 'Onward For Ever!' occur in *Complete Works of Swami Vivekananda,* Vol. I, 1955, pp. 322-23.

Sītā is one of the unique and invaluable treasures of the Indian national consciousness. In the Editorial, her evolution is traced, from Rāma's *saha-dharmiṇī* (companion in observing *dharma*) to *tapasvinī* (ascetic) to *sannyāsinī* (all-renouncer), and the significance of the chief events of her life is brought out.

'Illuminating Dialogues', in this May number, appropriately consists of a famous dialogue in the life of the Buddha.

'The Visions of Isaiah' constitutes a salutary reminder of the breadth and depth to be found in the Old Testament. The author, Rabbi Asher Block, is Rabbi of the Jewish Centre, Little Neck, Long Island, New York. In the past he has contributed to *Prabuddha Bharata* valuable articles on the Jewish tradition.

May is the month we particularly associate with the Buddha. In 'Buddha, the Blessed Lord', Prof. Jagdish V. Dave, Lecturer in English at M. N. College, Visnagar, Gujarat, writes with fervour of 'the nameless who is named Buddha.'

'Towards a Comprehensive Solution' sheds light on the nature of man in order to arrive at a comprehensive solution to present-day problems arising from the misuse of science and from rapid technological change.

In 'Human Trends' Anna Nylund writes of the desire to make pilgrimages, and describes her own pilgrimage to Kamarpukur and Jayrambati.

The thought-provoking article 'Research in Philosophy of Education' by Prof. P. S. Naidu is based on an address he delivered to a Research Seminar held in Rajasthan, India, in December 1969. It deals with the methodology of philosophical research 'to build a system of education which is truly Indian, incorporating all the modern advances in knowledge and its applications'.

REVIEWS AND NOTICES

HYMNS FROM THE VEDAS: By Abhinas Chandra Bose, Asia Publishing House, Colcut St., Ballard Estate, Bombay 1, Pages 387, 1966. Rs. 40/-.

The general plan and aim of the publication under notice are identical with those of the author's earlier work *The Call of the Vedas* (Bharatiya Vidya Bhavan, 1951). A collection of hymns from the different Vedas is presented with the texts of the hymns accompanied by English translations. The hymns are classified on the basis of the classical yogas of Karma, Jñāna and Bhakti, to which the compiler adds two more, Vibhūti-yoga and Rāja-yoga. The difference is that the present publication is a revised and amplified version of *The Call of the Vedas,* and besides a more elaborate introduction, carries also the hymns relating to death and the Atharvavedic hymn to Mother Earth. *The Call of the Vedas* was not only well conceived but its notes and interpretations were also appealing; the present enlarged version brought out in a more attractive form has therefore been an inevitable sequel.

The main point of appeal in Prof. Bose's work is that while he has fully used the work of the

modern scholars in the Vedas, he has not followed them in their interpretations based on liguistics, comparative mythology, anthropology etc.; on the other hand he has, on this subject, 'drawn upon the Indian spiritual tradition'. His approach is both spiritual and poetic and special attention is rightly bestowed by him on the concept of Vedic poet and Vedic poetry, *Chandas,* through which the one Truth and its diverse divine forms revealed themselves to the *Ṛṣi-Kavis.* Other basic concepts explained in the introduction are *Ṛta,* (Order) *Satya* (Truth), *Deva* (Divinity) and the adoration of the last through *Vāk.* To give a completeness to the picture, Vedic society and organization of life, individual and corporate, are also dealt with. The whole Vedic literature is taken together for purposes of these expositions, although the primary basis is the Rigveda.

I commend this excellent anthology and introduction to Vedic thought and poetry to all those who cherish the Vedas as not only the basis of the fundamental values of Indian conception of life here and in the hereafter, but also as the world's earliest expressions of mystic poetry.

The printing is excellent.

DR V. RAGHAVAN

THE COMMONWEALTH OF THE MIND BY WALTER H. SLACK. The Philosophical Library, New York, 1967, pages 184, price $ 4.00

Mr. Walter H. Slack, Associate Professor of Political Science, Westminster College, presents in this book a 'Journal of Intellectual Development.' Spread over 92 sections, he seeks to harmonize a practical empiricism with an ethical humanism. The themes investigated cover life, death, suicide and passive resistance. The constructive scepticism of the author does not exclude or reject the value of the religious consciousness. On the other hand the book is intended to provoke the thinking minds to contribute to the general good of mankind. The author pleads for justice, mercy and understanding.

DR P. S. SASTRI

COSMIC EVOLUTION, PART—I. BY SRI MAHENDRA NATH DUTT. Mohendra Publishing Committee, 3, Gourmohan Mookerjee Street, Calcutta-6. 1960. Pages 182. Price Rs. 4/-

The book is a collection of thirty-one lectures delivered between February 1931 and December 1932 by the author, the second brother of Swami Vivekananda. The topics dealt are among others energy, atoms, light, orbs, motion, earth, ego, human species, animal species and so on. Abstruse subjects like the creation of different species from primal energy and a rational approach to correlate it with scientific explanation acceptable to modern minds, are the distinctive quality of this book. Every object is the manifestation of life, for life pervades the whole universe. He writes (p. 182): 'My theory is that the internal is visualising the external through the laws of concordance or as we might say similar vibration catches similar vibration.'

The main difficulty of the book is that it is certainly difficult for the average man to follow, not that the language is difficult, but that the thoughts and discussions are of a high level and presuppose considerable study and understanding in order that one may be able to follow this rather deep and abstruse book. But for the few who can follow, the book is a gem and worth its weight in gold.

Let the people of understanding and scholarship then study this book and derive immense benefits.

DR P. N. MUKHERJEE

MOSES AND HIS NEIGHBOURS: BY M. BERGER, published by the Philosophical Library, New York, 1965. pp. 86, price $ 3.50.

The findings of modern biblical scholarship have given us reason to believe that the Five Books of Moses (Pentateuch) were not written by Moses alone but by many different authors who were active over an extended period of time. This and other controversies raging round the life and personality of Moses, in order to be understood in their proper perspectives, need a thorough understanding of his surroundings, i.e. of the nations which were closely connected with the Hebrews. The book under review is an attempt at presenting the abbreviated history of these nations in a simple and easy style. We must remember that the entire Western civilization was built around the Old Testament. Without the Old Testament there would have been no Dante, no Shakespeare, no Goethe. However, the study of the Old Testament entails a great many problems. Contrary to common belief, it is not the simplest kind of literature to read or the easiest to understand. So the author of the book under review has taken pains to gather all important information about

Moses and the Hebrew scripture. He has tried to find the right path in the wilderness of the Old Testament and the serious students of the Old Testament and of the Jewish history will find the book remarkably helpful.

DR. S. K. NANDI

NATIONAL WEALTH. BY SRI MOHENDRANATH DUTT, Mohendra Publishing Committee, 3, Gour Mohan Mukherji Street, Calcutta-6, 1952, Pages 184, Price Rs. 5.50.

The book is a collection of lectures between March 1934 and March 1935 by the author, the second brother of Swami Vivekananda. The topics discussed are varied such as capital, wealth, monopoly, profit, wages, agriculture, industry and so on. They are mainly concerned with the problem of national planning in a co-ordinated and constructive sense in keeping with the ideals of the nation with a great past and a great future. In his treatment of the economic problems there is a touch of Ruskin and a liberality that is not to be expected of classical economists. A competitive economy is sought to be replaced by an economy of co-operation. The economic planning has to be comprehensive instead of being piecemeal. In this great task agriculture, industry, administration and the general public must co-operate each bringing its valuable contribution.

Although the orthodox or classical economists (and for the matter of that, economists of other schools) will surely not agree with many things the author has suggested, the ideas propagated are certainly worth serious consideration and should be experimented. Again, very clearly the economic planning of Sri Dutt is neither American nor Russian, it is entirely his own, based rather on the traditional values of this country and its culture.

Besides the general public the economists should read this book so that our economic planning may not be very much out of tune with the culture and values of this country.

DR. P. N. MUKHERJEE

NEWS AND REPORTS

THE VEDANTA SOCIETY OF ST. LOUIS
REPORT FOR 1968-69

Weekly Services

On Sunday mornings and Tuesday evenings Swami Satprakashananda, Minister-in-charge, conducted regular services in the Society's chapel. On Sundays he spoke on different religious and philosophical subjects. On Tuesdays he conducted a meditation and expounded *Praśna Upaniṣad*, *Māṇḍūkya Upaniṣad*, and *Bhagavad-gītā* one after another. The meetings were open to all. Other than the members and the friends of the Society many came from different religious and educational centers, such as United Hebrew Temple, Brentwood Congregational Church, United Church of Christ, Kenrick Catholic Theological Seminary, Washington University, St. Louis University, Lindenwood College, Webster College, McCleur High School, Principia College, Elsah, Ill., Kirkwood Baptist Church, and Fontbonne College. They generally met the Swami after the services and asked questions, which he answered. Out-of-town friends and devotees also attended the meetings.

The regular services had to be suspended during August and September because of the hot season and because of the remodelling and extension of the temple, and again during the month of December because of the Swami's illness. But the friends and the members of the Society continued to meet regularly throughout this period on Sunday mornings and Tuesday evenings at the usual time for prayer, meditation, and for listening to the Swami's tape recorded lectures and discourses.

The Class on the Gospel of Sri Ramakrishna and Other Regular Activities.

The Swami expounded *The Gospel of Sri Ramakrishna* on the first Thursday evening of every month excepting August, September, and December.

Throughout the year there was silent meditation in the chapel from 11 to 12 noon on weekdays.

The Swami's lectures and discourses and the meditations conducted by him were tape-recorded. The tape recordings were used at the weekly and the fortnightly meetings of the Kansas City Vedanta Society. Other in-town and out-of-town Vedanta students also used them very often.

The Dedication of the New Extension of the Vedanta Temple

An elaborate ritualistic worship was performed on Friday, October 4, by the three guest Swamis Shraddhananda, Ranganathananda, and Bhashyananda after the portrait of Sri Ramakrishna was installed on the altar of the remodelled chapel by Swami Satprakashananda early morning. About seventy persons attended the service and a Hindu dinner was served to all.

The formal opening of the remodelled chapel was held at 10 : 30 a.m. on Sunday, October 6. The meeting opened with the chanting of the Vedic prayers (followed by English translation) by Swami Satprakashananda. Being asked by Swami Satprakashananda, Professor Huston Smith of Massachusetts Institute of Technology, author of "Religions of Man," unveiled the portrait of the symbols of eight major religions of the world having delivered a short address, and Swamis Bhashyananda, Shraddhananda, and Ranganathananda spoke respectively on 'Appeal of Vedanta to Modern Man', 'The Quest of Peace', and 'Religion in the Age of Science'. After a short interval a very interesting documentary film, "Requiem for a Faith" made by Professor Huston Smith last summer among the Tibetan refugees in Northern India was shown. About one hundred eighty persons attended the function.

Anniversaries

The birthdays of Sri Krishna, The Buddha, Śankarācārya, Sri Ramakrishna, The Holy Mother, Swami Vivekananda, and Swami Brahmananda were observed with devotional worship in the shrine and a special service in the chapel. Other festivals, such as the worship of the Divine Mother (Durga) and Christmas Eve were also duly observed.

Distinguished Visitors

During the period under review four Swamis of the Order visited the Society. Swami Sambuddhananda and Swami Ranganathananda are members of the Board of Trustees of the Ramakrishna Math, Belur Math, the headquarters of the Order. Swami Shraddhananda is the Assistant Minister of the Vedanta Society of Northern California, Swami Bhashyananda is the Head of the Vivekananda Vedanta Society of Chicago.

Professor Huston Smith came on the occasion of the Dedication of the remodelled temple and unveiled the portrait of the symbols of the eight major religions of the world.

Gayatri Devi, Minister of the Vedanta Centre, Cohassett, Mass., and the Ananda Ashrama, La Crescenta, Cal., visited the Society in November.

Lecture Engagements

On Friday evening, April 19, the Swami attended the Ramakrishna Anniversary Banquet held in the Allerton Hotel by the Vivekananda Vedanta Society in Chicago and spoke on 'The Significance of the Ramakrishna Vedanta Movement'. About one hundred fifty persons participated.

On Friday morning, November 15, the Swami spoke at Nerinx Hall High School, Webster Groves, Mo., on 'Essentials of Hinduism'. More than one hundred students attended.

On Wednesday evening, March 5, 1969, the Swami spoke on 'The Basic Concepts of Hinduism' at Grace Episcopal Church, Kirkwood, Mo., being invited by the Religious Educational Committee of the Church. About one hundred fifty persons attended.

Other Functions

The lending library of the Society was well utilized by the members and others.

The Society had the privilege of receiving about sixty guests and visitors from various places in the U.S. and abroad. Most of them had interviews with the Swami and attended the services.

The Swami gave eighty-one interviews to earnest seekers of spiritual instruction and to others who came for the solution of their personal problems.

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